TRAVELLER'S GUIDE

FOR

PLAIN AND MOUNTAIN

GUIDE FOR TRAVELLERS.

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In the Plain and on the Mountain.

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GUIDE FOR TRAVELLERS.

A SHREWD observer remarked of painters that they see many things standing around them which are entirely overlooked by other men.* It is true: a painter *does* see much that is unnoticed by others, because he has been schooled, and has thus learned how to look at objects and to discover those qualities in them which are especially interesting to himself. He has, in short, been taught to make good use of his eyes.

To do this is always most desirable, but more particularly so when we leave the sphere of our daily life to move among new people; and when all about us—customs, dress, habitations—bears quite a different stamp from that to which we hitherto were accustomed. For it is to be supposed that when we travel we have a higher aim in view than the mere amusement which locomotion and novelty impart. And, therefore, it would be useful to the traveller if he too—like the painter—could be schooled a little, in order to see what he has before him; and, being told where to look, find all along his road objects of interest, which he otherwise would have passed unnoticed.

For the man of artistic education, there is hardly a

* Multa vident Pictores in imminentia et in umbris quæ nos non videmus.—CICERO.

andscape which does not afford him something to dmire. On the monotonous expanse of Dartmoor, vith a cold grey sky above it, there will be an effect f light or colour to attract and repay his attention. But he must have an eye for such things. In a eemingly uninteresting country, our way becomes pleasant one, if we are able to make each object urnish its quota of information; and the lonely ut on the roadside affords us matter for conjecture or enquiry. But as, in the one case, the artistic education was necessary, so, in the other, a certain preparatory guidance is desirable, in order that attention may be given to matters which otherwise the traveller might not think of, yet which later he will find to be essential.

To enable him to profit by his opportunities, to make the most of what he sees by turning each chance circumstance to account, the following pages have been written. They are intended to take the place of a friend at his elbow, calling his attention to matters which, were it not for an admonitory hint, he might possibly overlook.

I shall afterwards give him the result of my experience with regard to mountain life, and tell him how its peculiarities are to be met and its difficulties avoided or overcome. I do not contemplate instructing him about ascending the Weisshorn, the Ortler, or how to attempt reaching the top of the Matterhorn; nor do I give him any information about the use of ropes, ice-hatchets or scaling ladders.

The tourist who makes a holyday trip to Switzerland or the Tyrol will hardly begin his mountaineering with ice-mountains or places where such requirements are indispensable. To the traveller

already qualified for such undertakings my hints can have no value. He will know enough about these matters already, and have gleaned just such a little stock of observations for himself from his experience on former expeditions. But it is for him who is less familiar with mountain life that I have written; and he, undoubtedly, will recognise the service. However, before ascending to higher regions, I will call his attention to objects

IN THE PLAIN.

1. An indispensable requirement on starting for a journey is good humour, and a predisposition to be pleased and contented with what falls in your way. For a dissatisfied spirit will find no enjoyment in the loveliest land, nor among the most kindly-disposed people. In the absence of this essential requisite you are certain to judge unfairly; for you will be continually falling into the error of making false estimates of persons as well as things.

2. It is as ungracious as it is unwise to compare on every occasion the arrangements and appliances you meet with abroad to something that is better at home. Heed rather the attendant circumstances which very often more than compensate for a deficiency, instead of dwelling moodily on the want of some accessory to which you, in your English home, have always been accustomed, and hence have come to look on it as one of the necessaries of life. That it is not a "necessary" of life is clearly shown by others doing without it. However, be that as it may, let the "compensating attendant circumstances" mentioned above be brought into the foreground,

that these may have and hold the prominent place when you make an inspection. Besides, you do not go abroad in order to find repeated there what you have in England. Remember the genial climate and the delight of out-of-door life in Italy, and you will attach less importance to the scanty furniture of your apartment and the bareness of the floor. And if in some Bavarian highland cottage the service is most primitive and the hospitality rude, notice rather the hearty kindness, the readiness to oblige with which all is tendered you, and this will more than make amends for any deficiency, household or other. He is indeed a truly happy man who possesses the faculty of seeing all things under their sunniest aspect: such one finds in life abundance of pleasantness. And in that small fraction of it set apart expressly for recreation, it will be greatly to his advantage if he make it his rule to do so; for disagreeables lose their power over us as soon as we are determined not to mind them.

3. If you wish to see a country well, you must traverse it in other directions than those whither the high road leads you. The nooks and by-ways, the path across the meadows and beside the river, the upland farms and lonesome hill-top, are all characteristics of a land and essential parts of its physiognomy. Besides, away from the high-road men are different to what they are along the great thoroughfares, and preserve longer their mental features unchanged. But of this later.

4. Not only the most thorough, but also the most enjoyable way of seeing a country will therefore be to roam through it on foot. You will see places thus which the traveller in his carriage cannot reach; you

have opportunities of studying character and becoming acquainted with a people's customs only to be obtained on a pedestrian tour. You are, too, entirely your own master; you fix your own hours of departure, and the length of time you choose to tarry in a place. You are independent in a way which no other mode of travel can possibly equal.

5. As you walk along make a point of entering into conversation with the wayfarers you meet, and going in the same direction as yourself.* No matter what their station or their degree of cultivation, you may most certainly learn something from them that it is worth your while to know. On the Continent people are generally sociable, and willing to talk and be communicative. A friendly "Good morning!" a question or passing remark, is sufficient introduction; and as you step on beside your new acquaintance, he will tell you about his fields, or his calling, or his future prospects, or his past life; and it must be strange indeed if from what you hear neither amusement nor instruction be derived.

I am in the habit of talking with whomever I overtake on the road; and have in this manner often obtained information that was in the highest degree curious. Now it was concerning a strange family tradition, now about a popular remedy for a disease of man or brute. Valuable facts on natural history are to be gained; examples of instinct be obtained only from familiarity with the animal in question, by long experience or by careful watching.

* I pre-suppose that the traveller knows something, at least, of the language of the country through which he journeys. Should he not, one source of information and amusement is, of course, closed for him. In this case he must observe all the more diligently.

Your peasant companion will tell you about the old ruin that crowns the height above his village, and some story connected with it not to be found in the chronicles. You may gather from his talk the records of local feeling; the certainty of a firm belief in an ancient superstition,—a remnant, may be, of heathen time, and prevalent only in that neighbourhood—or he will relate all the detail of some world-stirring event in which he or his father was an actor; of the battle of Austerlitz, for example, and tell you what expression Napoleon's face wore, and the words he uttered, and their tone, while riding close by him on that eventful day. From another you get an account of some grand natural phenomenon;—a landslip, or inundation at the breaking up of the ice,—and his relation with its natural earnestness and dramatic power will have a charm that fixes your attention and makes you feel sorry when the tale is ended. If in Germany, you may have an account of the general rising for the War of Independence, when old and young armed and went against the invader; and you get a recital of sorrows and hardships endured, with details of family life given with all the minuteness of a Dutch picture, affording you a better notion of the horrors and privations, and the spirit of that time, than the most eloquent description in the pages of the historian. For, after all, the living man who repeats to you what he has heard again and again from his parents' lips, and has himself an indistinct remembrance of the scenes of anguish and terror in which he, as yet a child, was an unconscious actor, *he* is the real historian, and his recital the most valuable history.

dramatic words a narrative of the past, you feel as if you had also been an eye-witness, a participator in the events described. The knowledge gained seems that of personal experience. All is brought nearer to you, or rather perhaps it is you who are brought nearer to the incidents and the time. History thus learned wears another aspect than when studied in the closet; the very directness of the transmission gives a vitality which no written story possesses. From a Tyrolese whose father had been sent to Hofer with news of the levies that were then pouring in from all the valleys, I once in this way heard a description of the hero which was more graphic and gave me a better picture of him than any of the accounts contained in his biography. And surely this was worth something. For in such narration of a co-actor or spectator there are life-like touches and bits of detail which at once bring the scene described before you; and, like the studies of an artist, have a freshness and reality which make a more elaborate work seem tame in comparison.

Those passages in the description of a tour or book of travels which contain information gleaned thus in the by-paths of history, never fail to please: they have a zest and raciness, and a pleasant flavour of reality. In Walter White's popular books, the very best bits are those in which he narrates his conversation with an old peasant, or farmer, or fisherman, or some one or other met with as he walks on.

On such occasions let your companion choose his own topic. He will certainly talk about the things he is most acquainted with. And for you this is the best he could do. For the peasant has no thought about shining in conversation; he feels quite well

how little he is able to cope with the "learning" of which he has heard, and of which he has a vague, exaggerated, overwhelming notion; and he therefore *asserts* only when he is sure of his knowledge:—sure at least according to the measure of his capacity to be so. On matters less familiar to him, which he has not been able to test by his own experience, he is—unlike those you meet with in the world—diffident of giving an opinion, and appeals at once to you in order to know the truth.

6. Seek rather than avoid an opportunity to enter the dwellings of the peasantry. A question asked or a fresh draught of water taken from the well, will often lead to an invitation to sit awhile and rest. Do so: the time thus spent is not lost. Household arrangements may be as interesting in their way as objects of greater pretension. You may see some implement or utensil which will strike you on account of its simplicity of make and its perfect adaptation for the intended service. It is often surprising how, with the commonest materials and rudest implements, the handiest objects for daily use are manufactured. You, who have always been accustomed to have your wants supplied by skilled workmen and machinery, and the applications of science, will stare to observe how the simple peasant obtains what he wants, and how cleverly he turns every natural product and every quality of the same,—each peculiar shape and inherent property—to his own advantage; and how he makes them, one and all, minister to his necessities. In order to supply them his ingenuity is constantly taxed, but the results have often surprised me, so fitting and so simple was the thing produced. It would not be amiss if a collection of the commonest,

cheapest, and home-made articles of a country were also to find a place in an international exhibition. There might be a display which would excite no little wonderment.

On the Continent I have often seen in the dwellings of the poor contrivances which carried one back to the primitive form of some of our common appli ances; and it was anything but uninteresting to compare this simplest state with the perfected arrangement; to mark the difference, and observe from what a beginning the well-finished work had sprung. This you also may do. The modes in which the place of hinges was supplied was often most ingenious; and nothing can be simpler or more to the purpose than the contrivance by which, in the Bavarian highlands a gate is made to shut after the passer-by. I could add numberless examples, but these are enough to show my meaning and intention.

7. Take advantage of any popular festival—wake, shooting-match or other merry-making—to be present at it. You will see how the people comport themselves on such occasions: you never will be better able to judge of them than now when they have thrown off all restraint, and are giving way to their feelings and emotions. You see them as they really are; the inner as well as the outer man. The way in which they behave is characteristic: remark therefore if they still observe the decencies and amenities of life, if they are inclined to be drunken or quarrelsome, if there is simplicity of life and manners shown in their sports, if kindly feeling and friendly hospitality break out, and are prominent; all this may be observed, and all will help you to arrive at a just estimate.

You see, too, the population collected from the neighbourhood or more distant circuits, and thus the best opportunity is afforded of judging of their physical condition. The various costumes, too, from the several parts of the country are not without interest; the games, the customs, and even the viands prepared expressly for that particular day are well worth notice. You may witness a dance, which resembles in its strange movement one to be found only in the remotest corner of another distant country—like that one accompanied by song peculiar to the Highlands of Scotland, which has its counterpart in the Highlands of Bavaria,—and this discovery may lead to a train of thought or investigation which, in either case, will not be without its reward.

A market-day also brings various classes together, and much that is characteristic is to be seen and heard, not met with on an ordinary week day.

8. Sunday, on the Continent, brings men together, and—the religious observances over—it is generally spent in pastime and recreation. To some it might be offensive and contrary to their conviction of what is right, to be present even at any Sunday amusement, however innocent. On this point each one must decide for himself. But to those who do not object, I would say, mix with the people on this day, in town as well as in the country, and see how they spend it. They come before you under a new aspect. An Edinbro' and Glasgow Sunday have their distinctive features. Observe if drunkenness prevail, and if *that* is a characteristic; or if the aim of all is pleasurable and innocent recreation; relaxation merely after the labour of the week. The day, independent of its holy associations, has a characteristic

feature everywhere. We can fancy how harsh and crabbed it must be where, as in certain parts of Scotland, the doctrine "Sunday wooing leads to ruin" could be attended to. There are striking points of difference between the Parisian *bourgeois* taking his pleasure on Sunday with wife and child in the neighbourhood of the capital, sipping his lemonade or glass of sugared water, and the merry burgher of Vienna enjoying himself before a good repast in the saloon where Strauss' band is playing. The creed, too, will often work such difference, and it is well to attend to this circumstance while making your observations. But in this case especially, when you compare and judge, I would add, Do so WITH CHARITY.

9. It is always interesting to be present at a family festival, not only on account of the pleasure it affords to be where there is rejoicing, but because observances are met with practised only on such occasions. They often remain the same for centuries. For having nothing of an official and little of a public character, they escape the influence of change, which more or less modifies all the habits and relations of our lives. Besides, each household is jealous of any infringement on old rites or customs. The forms observed in the family at the wedding or the christening since time immemorial must be observed now; and it would be deemed a want of piety and a foreboding of ill-luck if any were omitted or an old-fashioned ceremony forgotten. This is especially the case among the peasantry. They, all the world over, are conservative, and retain customs long since obsolete in towns. Go then to the wedding if there be one in the village, and also to the christening; be ready betimes that you may see how the guests are summoned and

escorted with music and much ado; and look also how the household furniture of the bride is carried in state to her new home.

The popular festivals connected with the changes of the seasons, with seed or harvest time, are often curious on account of the rites observed, the origin of which is not unfrequently to be sought in hoar antiquity, and even pagan worship. What you see on such occasion may be a clue to the solution of some archæological or ethnographical difficulty; may help to answer a question arising in a far distant spot.

10. As in the manners of those forming what is called "high society," there is a marked tendency to get rid of everything like distinctive character, and to arrive at a monotonous sameness whose smooth tiring uniformity is relieved by no marked prominence whatever, so also in language those strong expressions whose very sound tells you almost their meaning, are also becoming tabooed, and are only to be heard in the mouths of those uninfluenced by fashion. The endearing diminutive, carrying with it so much affection, and often so much pathos, is out of place where an inane placidity is aimed at; and the epithet as telling as a sturdy blow cannot possibly find favour there. All such will of course be eschewed as too direct. But there is a raciness in such language, and a strength and expressiveness with which "high" German or "pure" English or Italian cannot possibly vie. The rural population of a country retain it still; and for him who takes pleasure in a dialect, or cares about the development or connection of language, it will afford no small delight to listen to the talk of the villagers; and this in his own country as well as out of it. Every now and

then he may be startled by a word, known only in that district, of striking affinity to one in his own tongue; or he will hear an epithet so sweet and expressive, or so nicely marking a shade of difference in meaning, that he will regret and wonder it should have fallen into disuse.* In Italian, as in German, there is abundance of such; and no better proof could be given of their peculiar power to find a way to the heart and make vibrate its finest chords, than the influence exercised by the poet Giusti over his countrymen. He addressed them in his poems in the dialect they themselves used, and a single Florentine expression, striking home at once, effected more by its endearing appeal to their sympathies than the most fiery eloquence.

You will find sometimes in a word or expression the verification and the consequence of some great historical event which happened long, long ago. How far removed from you it seemed when you read of it in the annals of the country! But the fact you have discovered, and such discoveries are very pleasant, connects that old time with the present, and helps you to realize the historical fact that before seemed so foreign to you personally. It is not so foreign now. I will exemplify this. The word "nag," now commonly used for horse, is Danish. There was a time when it was a strictly provincial expression, confined to Northumberland, and not even understood elsewhere. Now surely it was interesting on visiting the country to find this remains

* In every country there are words used in the dialect which have no equivalent in the written language. What expression, for instance, have we that answers the meaning of the provincialism "eerie"?

of the bold northern rovers who, in other days, came across so frequently to our shores.

11. In order to profit by the hints here given, I would recommend the traveller, when not in a city, to put up at the less pretentious inns. In the Tyrol, Switzerland, and the highlands of Bavaria, such are invariably good. You find in them more nature and less of conventional form than in the "hotels;" you meet with kindly feeling, and frequently with an unsophisticated confidence and simplicity, which you, dweller in Babylon, hardly believed possible in Europe in this 19th century. The thorough honesty of the people is often shown by their thorough trust in you. At more than one mountain village-inn in Bavaria the landlady, when I took my departure, has left it to me to state what I had had during my stay. Such traits of character are so pleasing, it is worth going out of your way to find them. Independently of this, there is a home-feeling experienced at such village-inn which makes a sojourn there most pleasant.

12. And now it will be well to speak of your behaviour there. Here are no skipping town-waiters; but the servant of the house, or not improbably the landlady herself or her daughter, will attend upon you. They offer you the best they have, and in their best manner. To show yourself generally dissatisfied would, therefore, be most ungracious. A friendly word and a kindly manner will coin for you most considerate attention. Do not take offence at what appears unseeming familiarity; such as when the host or hostess sit down at the end of the table, while you are dining, to have a little conversation. A really unbefitting familiarity you need have no fear of experiencing.

13. As you advance on your journey do not fail to note the change of character that takes place in scenery, dwellings, vegetation, animals, and architecture. Where countries are separated by a barrier, such as mountains, which at once effectually keeps nations asunder and influences materially the climate of each land, the difference in all the features around you as you progress on your way are very evident, the change being comparatively sudden. On quitting the Tyrol, and going southward towards Italy, it will strike even the superficial observer.

The houses take another form more adapted to the climate; trees, seen rarely before, now become more frequent, and a different foliage, different both in growth and colour, is spread over the land.

There is a modification in the people's dress befitting the change of temperature and also their occupations. Other animals are at work in the plough, and they are attached to it differently. You meet other beasts of burden and other modes of conveyance; and all this grows, as it were, before you, till at last the mingled character which the whole scene bore hitherto disappears, and all bears the decided impress of a totally new land. In the observation of such marked change there is an inexpressible charm.

14. The inhabitants, too, change; though this, of course, is not so evident at a glance as the modification of dress or dwelling. A closer examination is required. In some parts of some countries, however, the difference is great even at short distances. There is a difference in manner, in features, and in stature. Here, perhaps, you find a readiness to oblige, a communicativeness, and a friendly hospitality, which you

greatly miss further on. Geographical position, admixture of race, certain influences of neighbourhood or of calling, occasion this; and it is wise, if you can, to try and determine to which of the causes the characteristics observed are attributable. It may lead you to curious discoveries on the subject of results, and about the effect of collateral circumstances. The want of stone in the neighbourhood of Marshwood Vale in Dorsetshire is a reason why the roads there are often impassable; and hence "the population are liable to interruptions of their religious services;" and the result, in this case, seems to be a "state of benightedness which is scarcely credible." *

The vegetation often gives unmistakeable proofs of the prevailing climate in a particular locality; now showing how bleak it is and how exposed the aspect; now, again, giving evidence of shelter and mild air. The shrubs met with near the coast at Torquay, and the ivy mantling the chalk of White Cliff in presence of the waves and winds of the ocean, would tell, though seen in winter, of a climate that was genial.

15. In the names of places is often matter for reflection, indicating some local peculiarity or a state of things different from the present. The frequency of the "St." in Cornwall—St. Mawes, St. Anthony, St. Keverne, St. Ewe, St. Michaels, St. Paul, St. Clements, St. Leven—marks surely a preponderating influence in this county to which expression was thus given. For the boundary-line which divides Devonshire from Cornwall puts an end to this peculiarity: it ceases as abruptly as the growth of certain plants at a given altitude on the mountain. Sym-

pathy in religious matters had, probably, as much to do with the staunch adherence of the Cornishmen to the Stuarts, as the Celtic blood which is said to be flowing in their veins.

16. Stop and look round you from time to time, especially if on the mountains or in a mountainous country. For in such the scene changes at every step, and momentarily takes a different character. In narrow winding valleys or in gorges this variety of feature is a charm and characteristic. You turn about to see where you came from, and a bend in the pass has hidden all sign of entrance, and before and behind you seem locked out from the living world. Halt again further on, and again you see all under a totally new aspect.

But on the mountain-ridge such procedure is still more advisable, for there the eye has a wide field to range over, and there is larger scope for wonderment. There is constant change of forms and of effects. Light and shade are working for you on a grand scale; and near and distant objects suddenly come into sight, and as suddenly disappear. Stop, then, *often* to look around you, or you lose half the enjoyment.

17. Do not think anything too unimportant for remark. The decorative part of the lowly cottage, the condition of the garden before it, are indicative of the taste and of the habits of the inmates. In different districts of the same country you will perceive a vast difference in this particular. The rose-tree, or wallflower, or box of mignonette, so frequently seen at the window in England amid the smoke of cities, is very characteristic. The love of the country is shown in this as much as in the well-worked-out descriptions of it found in our novels, or

the masterly productions of our English landscape-painters. The French, too, are fond of flowers, but it is as nosegays and as an ornament for their rooms. In Paris in the summer time you meet rich and poor with their blooming and fragrant purchases, and the quantity sold daily in the streets is quite surprising. Everybody buys some.

In certain towns of Germany, again, it is equally striking how few are sold: more material taste deadening, as it would seem, the pleasure that such

may, perhaps, seem to justify the warning: "Do not consider anything too unimportant for remark."

18. The public edifices not only give evidence of the state of art in a land, but their style, taken in conjunction with the purpose to which they are applied, indicates the direction, so to speak, of the nation's mind. This is especially the case in a country like England, where the ruling powers do not meddle with matters out of the province of government, but leave to the individual free scope for carrying out an undertaking. Yet even where it is the authorities who do all, as at present in Paris, where everything bears the impress of one man's influence, even there such buildings are representative; for they still are planned with reference to the popular mind, it being all the more necessary they should be in accordance with it, called forth as they are solely by the supreme will of an irresponsible power.

The buildings applied to business, or merely useful purposes, as you find them in different countries, give a striking example of what was said above. I will take two extremes in this respect, England and Bavaria. Both are characteristic. In the former, where only use is thought of, a railway-station is as simple—perhaps, ugly—as it well can be. Not one penny is spent on ornament. There is no luxury in the waiting-rooms, no taste in the arrangements, but the whole is meant to answer its purpose of usefulness, which it does, and nothing more. It is not a place where people have time to loiter: all come and go as quickly as if they too were impelled by steam. For there people know the value of time. The building is bald, and stiff, and ugly. But who thinks

or cares for that? Are the arrangements practical, and do we get on quickly? Such are the questions asked here.

In Bavaria, on the contrary, a public-building, whether railway-station or other, must be a work of art. With usefulness ornament must be combined. The terminus becomes a public monument. The marble capitals of the columns are elaborately carved, and every ornament—and there is plenty of it—boss, tracery, or iron bracket, has reference to the purpose of the building, and is artistic in design and execution. Time there being held in little esteem, travellers are required to come unnecessarily early, which accounts, perhaps, for the waiting-rooms being fitted up with an elegance that in England would be thought out of place. All this is characteristic of a country where art has been fostered in a hotbed; but it is characteristic also that, when once off, you travel slowly, and that no one complains or thinks it desirable to go quicker. The London-Bridge and Munich stations are the antipodes of each other, but each bears the unmistakeable impress of the people by whom and for whom it was built.

and what lavish sums are spent in keeping all those places destined for public recreation—gardens, parks, promenades,—in the highest possible order and beauty. Edifices, fountains, interior ornament of galleries, all give evidence that here no parliament controls the expenditure; and you need not read the newspapers in order to learn that where these things are a *single* will decides—one sole imperial will.

The influence or non-influence of a throne is shown in numberless trifles. The spirit of a people also. And these are matters worth heeding, and which you should care to seek as much as a famous gallery or picturesque waterfall.

Even the dress of officials is significant. Can anything be more so than the difference between that of our policemen and the military uniform and side arms of those abroad? The embroidered collar of the post-office clerk and the cut of the custom-house officer's coat give you positive information if you choose to accept it. The frequency of shields with the royal or ducal arms upon them on shop, or toll-house or civic edifice, tell you of government meddling, ordering and superintending everything as for one not yet of age.

You may take it as a rule in Germany that the smaller the duchy the more obtrusive will be the show of authority, military and official. I never was in some of the small duchies, but I can imagine that one must there at every step meet significant evidences of the petty despot who tyrannises the land.

The military cut of cap and coat of the boys at the various schools in Paris marks at once a dominant feeling; as well as the policy that lets no occasion slip for cherishing it even in youth.

20. In a great city it is well worth your while to stroll through the streets betimes of a morning as well as late at night. Its physiognomy then is very different from what it is in those hours when wearing its "company look." Street life, too, is always interesting; for what you see is nature, and in all its many-sidedness. It is moreover the people you get sight of: the population, the workers and strivers; the thews and sinews of the country. Conventionalisms here have no influence. Many directing and plastic powers have, of course, been at work to make the humanity before you just what it is, but such agencies lie deeper than those which affect the men in the highest ranks; they influence their character lastingly, being absorbed into the people's very flesh and blood.

How characteristic was the exclamation I once heard made by a Paris *ouvrier* on seeing a group of a young mother with her child. "Quelle jolie groupe!" he murmured involuntarily to himself, as he passed on to his day's work. No English or German workman would have noticed it, and it was indicative of the innate taste common to the French, that the pleasing group should have thus elicited admiration. Taste and grace are never lost on a Frenchman. He appreciates them always.

21. The knowledge of prices—the price of food, the price of work—will often help you to solve a social question. It may reveal too, an astounding proof of local paucity or abundance, or make you acquainted with some curious local custom or local right. Railways have not only affected objects of barter, but these grand means of inter-communication have also wrought a change in character; and

the peasant who, when you last stopped at his cottage, would hardly accept a remuneration for the refreshment offered, can no longer afford to be hospitable; for the railway has given a money value to his superabundance, and he now prefers to turn it to profit.

22. The food of a people, particularly of the peasantry and the working classes in towns, should not be disregarded. Viewed from any side it retains its importance and also its interest. Here the population degenerates from the small amount of animal food they consume; there a peasantry thrives on farinaceous food and milk with an admixture of large quantities of the best butter; and elsewhere, as in Cornwall, we observe that a fish diet and longevity seem to go together.

You will be struck at once by the different impression which the people of a wine-producing country make on you and those where beer is the sole beverage.

23. Travel sometimes in a *third*-class carriage, and study your fellow passengers. You will often find it amusing. Do it in the different countries you pass through, and observe how unlike in leading features the scene in each will be. Those who travel in a third-class carriage are generally glad of the rest which the journey affords; those are holyday hours for them, affording for the time freedom from care and work. So they are merry, and inclined to talk and to companionship. Throughout Germany second-class carriages are as good, and often better, than the first-class in England. You may always travel in them therefore, and ladies also. No third-class carriage on the Continent is as bad as the second-class carriages on the Great Western line were until

very lately. These were little better than dirty horse boxes.

26. As you will not always walk, choose when you drive the vehicle with one horse, called in Germany an "Einspänner." It is a light, open four-wheeled little cart, and there is nothing more pleasant than to roll along at a brisk trot over the good roads, —in Lombardy, the Tyrol, Switzerland, they are invariably good, owing to the quantity of excellent material near at hand—and to listen to the tales and anecdotes of the young peasant who drives you. He of course knows the country well, and can tell you all about it, and is quite willing to do so. He knows the people you meet in passing the villages, and has a word for the housewife at the cottage-window on the roadside. He has something to say about them all: a remark about their farm, their crops, their family, and not unlikely he can tell you some domestic tale quite touching in its simplicity. But while its pathos commands your interest, you obtain at the same time an insight into the manners of the people; you learn how the peasant has also his aristocratic notions and his prejudices about "family" and "station," that he makes as much difficulty about the marriage-settlement of his daughter, and is as exclusive in his choice of a son-in-law as any papa in Belgravia; you get a peep at quite novel views and notions and class prejudices; or perchance you discover that the very same "interests" which play so important a part in your great London world have also an existence in these quiet valleys.

27. Observe if the ways of the people in one district are very different from those of an adjoining one; if one province is strikingly behind or in advance of another in husbandry or the arts of life. Here perhaps common everyday implements may be *barbarously* rude; while yonder a more advanced civilisa-

tion has evidently fashioned them. Even the furrows of a ploughed field along which you pass tell what progress the tillers of the soil have made. I am no agriculturist; yet notwithstanding my ignorance of such matters it was impossible for me not to remark a difference in the several countries I came to. Here the furrows irregular and crooked; there all of them straight as a ruler, equi-distant and well-turned: the whole field bearing an air of neatness which betokened the existence of good ploughs and other implements—though I did not see them—and careful labour. There must be a cause for the backwardness. It is either a proof of doggedly-stubborn adherence to old customs, or is the unfortunate result of antecedent events. The border warfare of olden time accounts for much that might have been observed with astonishment in Northumberland not very long since. Those constant raids on the Marches had much to do with the backward state of civilisation in later years.

28. Learn, if you can, if any change has taken place in the face of the country; if game, and what game, was once to be found there. In this as in other things there are revolutions. Bears were, not very long since, occasionally seen in the woods between Bohemia and the Danube, where now not one appears; forests, too, may once have existed where now not a tree is seen. Even if you have no inclination to draw scientific conclusions, the mere facts —as such—are attractive. But if you are a little of a geologist, it will please you to behold in tangible reality what you already know of theoretically; to see before you, for example, certain plants thriving on certain formations, and thus to explain to yourself *how the face* and the culture of a country are in close *connection with,* and depend on, the strata underneath.

29. What always affords me much amusement is to notice the different contrivances employed for the same purpose in different places or countries: for carrying things at the back, for making a fence or a stile, &c. A Cornish fence, on the top of which you walk, as well as a Cornish stile, is very different to either of the same name in Leicestershire. But especially I like to watch how the commonest natural productions are employed by the people to fabricate for themselves articles for daily use, and to observe how pretty these sometimes are and how tastefully diversified by an easily-produced modification of colour or texture. Certain districts, and occasionally even certain towns, have forms peculiar to them. What pretty baskets you get at Brighton; quite different from those in Yorkshire. How elegant are those you find in the south of Italy, and how handy is the neat little basket peculiar to Augsburg. I often should have liked to make a collection as I went along of these various specimens of wicker-work.

30. The faces of the peasantry frequently give evidence of their mental as well as physical state; for education and natural intelligence or the want of either leave marks on the countenance as traceable as the results of nutritive or scanty bodily food. The people, too, forming different branches of a stem, show a marked distinctiveness of feature that is worth noticing. And it is remarkable how, for centuries, such characteristics are transmitted unimpaired.

31. As a parting word I would cite a man who, in regard of profiting by each chance circumstance to derive knowledge from it, may be held up as an example to every traveller. I mean the present Emperor of the French.

glory and magnificence. Another follows, and so on; till finally a Club is constituted whose purpose is to climb mountains and to describe them. Others, not of the Club, but who find an equal pleasure in such recreation, also set out for the Alps; they tell their adventures, and the delight which is felt upon the mountain-top, and so in their turn awaken a new longing, till at last all our manhood is on the move mountain-ward, and looking for difficulties in order to overcome them. It is the same adventurous spirit which, in Elizabeth's time, drove men forth to explore the ocean in quest of new lands. It was the novelty as well as the mystery that hung round such research which gave the excitement and the charm. So too in our own day. For, to the greater number, the phenomena of such high regions are new, and all they meet with is unlike what they have ever seen before. There new modes of life are to be adopted, new arrangements required, new appliances to be made use of. It is necessary to adapt yourself to the state of things you find there, and to learn much of which you never before even heard. Go there, and you will do so in due time; now this, now that, according as you suffer discomfort and get into difficulty and danger. You will learn all, just as, if you go to Spain to-morrow without knowing one word of the language, you will by-and-by acquire a vocabulary sufficiently well-stocked to help you on your road. The more prudent man, however, would take some lessons before setting out; and if the time were short, would at least put a book of phrases for daily use into his pocket to study on the way. For even with this preparation he will be less a stranger in the land and among the inhabitants than would

otherwise have been the case; and his pocket companion will often do him good service, and help him out of an embarrassment.

And such assistance as this might afford I purpose to give him going up and among mountains. Much that I may tell him may possibly seem trifling and commonplace; but when he is on the rocks and the snow-field he will find that the "trifles" assume a vast importance, and oftentime become even vital questions. This I know by experience: were it not so I, too, might think them beneath my notice, and certainly not of sufficient consequence to make them subject-matter of a book. On discovering, however, of what weight such "trifles" may become, it may be thought that, after all, it was no unnecessary task to

your behalf. You must remember that you, with all your necessities, are to the mountain peasant as strange and foreign a creature as a flying fish would be to the birds. Up there among the rocks what a helpless being you are compared to him, or even in comparison with his young boy: therefore, *for your own sake*, do not make the contrast more glaring by complainings, or a manifestation of endless wants.

Your chest must be good and your breathing free, for otherwise your state will be a truly pitiable one when you come to the hard tug of a steep ascent. If you have any affection of the heart do not think of such mountain exploration.

The first thing to be attended to—the most important of any—is to be well shod. You must at once get rid of your town notions about a "neat" boot and "a good fit:" here there are other requisites. Let me preface by saying that I greatly prefer shoes coming high up towards the ancle to laced boots. They leave the ancle altogether freer, particularly in coming up or going down *very* steep places. On such occasions laced boots are apt, in the one case to press you uncomfortably in front, just above the instep, or on the tendon Achilles behind. They should come high up over the instep, and then by being cut slopingly, pass just under the ancle, leaving it quite free. Cow leather is what they should be made of: calf is good for nothing. It is not strong enough to resist the wear and tear to which shoes in the mountains are always ex-

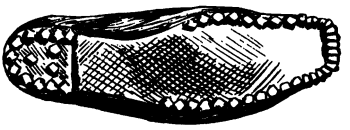
posed, nor will it keep the wet out like a th
material

over the instep, so that your foot be not at all loose in it. This is essential. If, after long walking or climbing, the fastening have got somewhat looser, lace it up again, particularly if you are going to commence a difficult or perilous passage. *Then* neglect nothing: see that all is in order, and your shoes *firm and tight on your feet.*

The heels must be but *a little* higher only than the rest of the sole. A high-heeled shoe would be extremely dangerous. Then, too, it must be sufficiently broad for the footing to be firm. The soles must be very thick or they will soon be in holes, and moreover well nailed.

And now a word as to the nailing, for it is not indifferent how this is done. The nails are not only for protection and giving strength to the shoe, but also to give you, the wearer, a firm hold on slopes, or snow, or elsewhere. It is worse than useless to have the sole bordered all round with nails close to each other, forming thus an iron rim. It is not only an additional weight, but on ice or smooth rocks it causes you to slip, which is the very thing you would prevent. Four or five such at the toe are very well, though not absolutely necessary.

The nails you should choose are broad-headed hobnails. These are to be put in round the sole just within the outer edge, and *not touching each other, but with a space between.*



Nailed thus, if you plant your foot on the earth or on a slope, you will perceive how firm the hold is which you have. The same round the heel, with

three or four in the middle. But the narrow part of the sole between the heel and the broader part of the foot, should have none at all.

Thus we have done with the shoe, its form and arrangement. But there is still something pertaining to it not yet mentioned, which is anything but of small importance. In order to keep the leather supple and waterproof, it must be frequently well greased—every evening indeed, after the day's walk is done. A warm *dry* foot is as essential to health as it is to your comfort. You will find everywhere this precaution of greasing attended to. Generally oil and tallow is used. But it is important that the leather be impervious to wet even after long exposure: the preparation for this purpose therefore must be so composed as to have "a body;" so that it may not be washed out of the leather by incessant rain or snow water. The following is a receipt for such preparation for greasing shoes, and a better is not to be had.

Ozs.	
2	Tar.
6	Tallow.
6	Lard, or, still better, badger's grease.
5	Train oil.
5	Butter.
5	Olive oil.
1	Turpentine.
2	Dissolved Indiarubber.
2	Yellow wax.

On account of the inflammability of the ingredients it is better, if possible, to prepare the whole in the open air. First put the tar in an iron saucepan, and as soon as it boils add the other parts one after the other, in the order placed above, and as soon as the mess boils up again after the last addition. The

turpentine and caoutchouc are to be boiled up together in another vessel and then added to the rest, and well stirred up while in a seething state. During the process also the ingredients are to be well stirred. After the whole has boiled up a few times, it is to be put aside in a cool place, and afterwards bottled for use.

But it is not sufficient to rub it on superficially. A certain quantity must each time be made warm and well rubbed *into* the leather *with the hand* till it will absorb no more, and the shoes are then to be put in some warm place to dry. It makes the leather completely waterproof, and at the same time as supple as a glove. It is sufficient to use this from time to time, but some oil or common grease may be applied daily.

Wear *thick* knitted worsted socks. A *thick* sock you will find most comfortable.

Under-trowsers are very incommodious in climbing. By far the most convenient and best-adapted dress are the short leathern breeches of the Bavarian mountaineer just reaching to the knee. They allow a freedom of movement which is delightful. You, not having been accustomed to such, might find them cold.

A flannel shirt is the best to wear, and you should have a second *with you* to change on arriving at your destination for the night.

The "Joppe" of the Tyrolese peasant is as good a coat as any: it is both warm and cool as occasion may require. Do not have it of too light a stuff. You will often be glad of a thick warm covering. Let the arm-holes be large; but have it made in Bavaria or the Tyrol, for your London tailor will hardly make it properly.

For a pedestrian there is nothing like a "Rück-

sack." You can put much in it or little: a roll of bread and an apple, or a roe-buck. It is opened in a moment and closed in a moment: it lies well at your back, and coming down lower than a knapsack, fatigues less, as it makes less demand on your muscular exertion to carry it. Placed at the very highest point of your body, and projecting forward at right angles with your back, a knapsack is the very best arrangement that could be devised for causing the bearer the greatest amount of fatigue. Carry but 10 lbs. a whole day in a soldier's knapsack, and again in a "Rücksack," and tell me if you find a difference. This said "Rücksack" is nothing but a square bag of coarse green canvas. The upper part or neck is open, with a cord running through it that it may be drawn together and tied. Just in the middle this cord is looped to two leathern straps which pass over the wearer's shoulders, and are fastened to the lower corners of the bag on each side.

As it hangs just at the bend of the back, the lever-like power exercised by a weight placed at the extremity of the body between the shoulders is in this case not exerted. The materials of which it is made not being stiff, it adapts itself to the body, which is also a relief. It costs a mere trifle, and is to be had anywhere.

In a moment you will be equipped. I would advise the purchase for 6 or 7 shillings of a "Wetter Mantel." This is something like a carter's frock (with or without sleeves, but with is better) reaching to the knees, and made of "Loden;" a light yet warm, coarse brown stuff made in Bavaria and the Tyrol. It will prove waterproof for a considerable time: that is to say, the rain will run off its hairy surface without penetrating. You must choose a light one; for though the web may seem to you most flimsy, it will answer your purpose perfectly nevertheless. It will do to put on in case of rain, or when you get to the top of the mountain and are warm after your climb. Being light, it may easily be carried in the "Rücksack," or folded into a long roll and hung from one strap to the other between it and your back.

Your pole should be of your own height: 6 feet, we will say; light, tough, unbending, and iron-shod.

Well, now you are equipped. The outward man is ready, let us now think of the inner man.

Before starting at morning it is best to breakfast on coffee and bread-and-butter. This is nourishing, and does not load the stomach. You should always avoid making a hearty meal of *solid* food immediately before beginning an ascent. It would be very oppressive, and, should the weather be warm and you

ever, it will not be so, and until accustomed to such mode of life it is as well—and I should advise you *not* to neglect it—to take from time to time a bit of bread which you can eat as you walk along. Do not take spirits; but as you cannot know what may occur, it is always well to have a small flask of brandy with you in case of necessity. The water in the mountains is delicious; it is quite a luxury. Even though no water-drinker hitherto, you will soon learn to like it. It is extremely cold, and, though you already well know the danger of drinking when heated, I nevertheless still must write here a warning against doing so; for when athirst, a spring gurgling before you, temptingly cool, is difficult to withstand. It is an enticement you will often be exposed to. When, after waiting, you drink at last, put a few drops of brandy into your cup.

In ascending mountains, the grand rule is, to walk slowly. Move forward at an *even* pace; the more even and unvarying the better. You may think you will not get on if you move so slowly; but keep on for an hour thus without once stopping, and then turn and look back, and you will see—and be surprised to see—how much ground you have got over. I have myself been often astonished to find how great my progress had been after a couple of hours of such uninterrupted, regular, *slow, step-by-step* advancing. But *if you hurry you are done for.* Never forget this. Though at first you think your pace is unnecessarily slow, and you could well bear to mount more quickly, by the time you have gone upwards for three hours, you will, I assure you, be of another opinion. The *regularity* of your step is a great thing: do not stop every now and then for a moment, but keep to your

work, going slowly on and on. Take a rest, if you like, after a time, and then face the hill again and on till a halt is a second time announced. On no account stop for your own pleasure while the others are going on, *and then*, in order to rejoin them, *follow with redoubled speed.* This is the worst thing you can do. It will tire you more than a sevenfold distance would have done at your usual mountain pace. Stop when the others stop, and go on when they go on. Do not lag behind. If you are tired call for a halt, and rest properly and sufficiently, and then proceed. *Take short steps:* make no strides, nor with a bound jump onwards in the full elasticity of your limbs and muscles. Strong and fresh as you are you will have enough to do yet; and you had better reserve your vigour, for you have a long day before you. This way of proceeding takes much out of a man; and, believe me, you have no physical force idly to throw away. I could at any time distinguish between the experienced mountaineer and him who was a beginner, by the mode of proceeding of each: the one hoarding his strength nor expending one iota uselessly; the other, in the exuberant feeling of his vigour, wasting it like a spendthrift unprofitably.

Do not go faster than it suits you; faster than you can mount *with ease to yourself.* Let the others accommodate themselves to your pace: it is easier and more sensible for them to slacken theirs, than for you to hasten in order to keep up with them.

Such pole properly used is a great help in going up a mountain: a great assistance and support. But if you plant it behind or beside instead of before you, thus *pushing* yourself on, its use will fatigue rather than otherwise. The staff being in front, you lean the whole weight of your forward-bending body upon

it—thus quite resting on it—as you step. It is at a convenient height for you to do so: it is, too, at the same angle with the face of the mountain as your body is, and thus pole, and hand, and body move together harmoniously. You move along *steadily* in this manner; but if you have to *push* yourself forward, and at each step draw your pole up after

you, there is a jerking motion, and unsteadiness, and *no* support. Your arm, too, will soon get tired of this. I am speaking of the ordinary, practicable path up the mountain.

steep that you hardly like to risk yourself upon it without some sort of foothold, you may assist yourself thus:—With the spike at end of your pole knock away the earth or gravel, so as to form a sort of notch in the declivity. It may be but two or three fingers broad, but that is more than enough to make your footing sure. As you proceed you make another notch in advance for the next step, and so on till the passage be ended.

Such places crossing your path are generally of short duration, for you could not go far in this way. Were they long, you would rather have made a circuit to avoid them. However, be careful here; for, were you to slip down, you go to the bottom, wherever that may be; the iron hardness of the ground preventing you from holding by your hands, or digging in the point of your pole in order to stop yourself.

In the mountains you will often come upon a sloping bed of stones, extending sometimes an immense distance downwards. This is called "Geröll." As this rubble is all loose, and the inclination of the bed very steep, as soon as you tread upon it all gives way, and you and the stones go sliding down together. A few steps will generally carry you over. Cross always as lightly and as *nimbly* as you can. Do not feel your way, or stand long on one foot before bringing up the other. A hop, step, and a jump would be the best; but, if some one has preceded you, then tread in his footsteps. The stones having been thus somewhat pressed together will slip less now. Tread, too, on *the edge* of your shoe, digging it well in among the rubble.

In coming down such "Geröll" you will soon get

to the bottom. With your pole behind you, and your body bent backward and leaning upon it, jump on boldly among the loose stones with your heels downwards and the toes well pointed upwards. The weight of your body will carry the mass on which you alight several feet forwards. The "Geröll" will slide on like a miniature landslip, and you slide with it. To go down thus, leaping along is pleasant enough and very speedy; only be careful to come down on your heels, which, sinking somewhat in the rubbish, push it forwards. You might sprain your ankle otherwise. You cannot fall, for your pole behind, which bears your whole weight, keeps you up.

On snow you can come down in the same manner, but as, were you to slip, you could not stop so easily as on "Geröll," take care what you are about. Be sure that there is not ice beneath the snow, for this would at once bring you down upon your back.

sliding down you reach the edge with a velocity which precludes all possibility of stopping, and you go over, bounding forwards far beyond the brink. I know their great peril from personal experience, and again say "Be careful!"

On passing along the crest of a mountain which is very narrow, with an almost perpendicular descent on one or both sides of you, the presence of snow makes additional caution necessary. Although smooth and seemingly firm, you cannot tell what may be underneath, and in your position you must not *risk* anything. On an inclined plane snow is always more or less slippery, and here a firm *sure* footing is absolutely indispensable. Knock the snow away with your pole before advancing, that you may know what sort of ground it is you are going to step upon; and on a ledge of rock it is the same. Indeed, the danger here is, I consider, still greater. Moving along such narrow ledge tries the steadiness of your feet and head more than anything.

Some rocks are very brittle, and cake off as easily as mortar from a wall. Such are very dangerous, because so deceptive and unreliable: they give way at once on the least pressure. You see some small projection on which to plant your toe or the side of your foot, and so enable you to climb higher, when, as soon as your whole weight is brought to bear on it, a flake of the stone comes away beneath your tread. Such rocks, in consequence of this constant detaching of fragments, are extremely sharp and pointed, so that you can hardly hold on anywhere without tearing your fingers. Before relying on some bit of rock try it, for if it give way just as you are stepping upward you cannot tell how serious

may be the result. You may also have occasion to lay hold of some projecting crag to steady yourself in passing a difficult place. Such a great piece of rock is, you think, firm enough; and as to its giving way, there need be no fear about that; but, despite its large proportions and seeming stability, it is as treacherous as the smaller points which, like needles, scratch your fingers in touching them. At the very moment when you most want the steadying support, it will loosen in your grasp, and come tumbling down over the rocks. Fortunate for you if it do not strike you in falling and carry you rolling along with it. *Never trust limestone rocks.*

"Latschen" are always to be depended on. They are a sort of dwarf fir, the stems of which grow for some feet along the ground before turning upward in a perpendicular position. They grow in the crevices of rocks, and on mountain-sides where there is hardly any soil for their roots, yet they contrive to penetrate with them through every interstice, and, when once rooted, not an oak stands more firmly than such "Latschen;" but, in seizing hold of them, *do not bend the branch or twigs* in your hand. If bent they snap, but you may pull at them as much as you like, keeping them straight and unbent, and they will never fail you.

Sometimes rocks are flat and smooth like large slabs of stone. When sloping it is difficult to walk on them, and the nails in your shoes add to this difficulty. Take off your shoes and walk across in your socks, and all danger vanishes at once: you go as easily and safely as across your room.

When there is ice never fail to put on your irons. With these you walk upon it in perfect security;

without them you may never have the chance of putting them on again. If you fall, expect the worst.

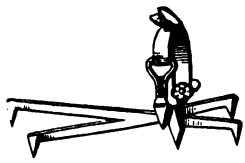
Now, about descending. This will often prove more difficult than the ascent; then your face is to the rock, and, steep as it may be, you still have it before you to hold on by. *Now*, in front of you is *the air,* nothing else, and, unless you descend side-

ways, the rocks are behind you, and consequently do not lend you the same aid as in mounting.

Always descend with your face turned thither where you are going. Never go backwards like one descending a ladder. Should you do so you could make no use of your pole, and that is certainly of greater assistance to you than your hands afford by thus holding the rocks; for you only thus go backwards in order not to relinquish your hold of them; besides, your pole would be in your way if you were to descend in this manner. As was said above, keep your pole *behind* you in coming down, *never before you.* Neglect of this rule will make your task of descending doubly difficult.

In coming down among loose, stony, uneven, broken ground, be careful to plant your feet quite flat; for it is in such places and on such occasions that you are liable to a sprain, or even to break a leg. Do not hurry; take your time. As all the weight is on the descending foot, and as from the nature of the ground, you come down on it with more than usual force, an accident may easily happen.

Some pages back, mention was made of the crampoons to be used in crossing ice or on steep grassy slopes. The smith of the village where you are will make them best. They should be made of the iron of old scythes: it is tough and not liable to break when put to a severe test; for, as such irons



are never used but in difficult places, a point, or ring, or a strap breaking would prove a fatal accident. You

never need fear that they will not hold. When you have them on you stand as firm as the very rock itself. They enable you to get fast hold of a small surface, which, without them, your foot could hardly rest on with sufficient certainty of safety.

Crampoons for your own use need not be so heavy as those used by the peasantry; but they must not be too lightly made either, for then they might break. A pair cost about two shillings.

In climbing convince yourself that the chief thing to be considered is whether the spot your foot rests on be *firm*. You do not want *much* space to obtain a firm footing, for you may stand well on anything not larger than the palm of your hand, but it must be sure. If your head be steady you may in reality walk along a ledge not broader than the soles of your shoes, but then you must have the conviction that the ground beneath your feet is as firm as the mountain. Should you have to walk along such place lean your body inwards.

I presuppose you are not giddy, or you would not venture where there was a chance of becoming so; but even those who for years have been in the most dizzy situations without having once experienced this feeling, may on some occasions suddenly be subjected to it.* It may, therefore, happen to you also. I hope not, for it is painful and perilous. Should it occur, do all you can to prevent your thoughts from recurring to the danger. Instead of flattering your fears, or entertaining or parleying with them, be brusque with them and with yourself too, and rather

* See an account of such circumstance in "Chapter the Last" of 'Chamois Hunting in the Mountains of Bavaria and the Tyrol,' by Charles Boner. 2nd Edition.

say it is all nonsense to be afraid. Do not look out into space, but keep your eyes fixed on the path, however narrow, before you: for the grand thing is that the eye have something to rest on, to seize, and, as it were, to hold by. You have grown giddy because the range of your vision had no boundary: it was lost in the indefinite. Let it be bounded by the small but defined form which that spot then affording you a footing presents, and your eye grows at once quieter, for it has again what its and your nature are accustomed to and require. In daily life your vision rests at every second on distinct outlines of things, and you move among them safely, your eye helping you to avoid them; but they also, *by your sight finding something to rest on*—to lean upon, as it were—in their turn give a support and lead you along progressingly.

What a blindfolded person feeling his way does with his hands, you, with vision unimpeded, do with your eyes. You also feel your way with them. They, too, go from one object to the other—from the nearest to you to those further on—but they range so quickly you are not conscious of the groping; but they *do* grope the way for you, nevertheless, just as, when a boy, you did at "blind-man's buff;" and, if you remember, how at a loss you were when no object was to be got hold of, and you moved your hands in and grasped only the empty air! And, just so, your vision is at a loss when it ranges round and round and catches no objects at intermediate distances that it can seize hold of, objects serving to guide it, and also to annihilate space. Let it have something definite to rest on and grasp, if it be but the outline of your shoes.

There are sometimes passages—but, of course, such never last long, otherwise they would be impracticable—where your footing is so unsteady that you really move forward for a few steps, almost like a rope-dancer, balancing yourself like him in order not to fall. This *can* last but some steps, but, while it does last, you must be very careful that nothing destroys your equilibrium; for, when moving thus—alike whether on the edge of a rock or for amusement on the rounded trunk of a felled tree lying in your own garden—the least touch is sufficient to destroy your equipoise. Firmly standing flat on your feet a good buffet would not move you; but now, if your shoulder merely graze a corner of rock, or the tip of your pole, as you hold it in your hand striking against something, just nudges your elbow, trifle as it is, it is quite enough to destroy your balance and make you totter; therefore, before making the few steps, have all in order, button your coat so that it may not hitch anywhere, hold your pole in such a manner that it may not knock against anything, and if you have a "Rücksack" at your back, above all take care that in moving or turning it do not press against the rocks, for an unexpected touch just here at your back or shoulder unsteadies you at once. There are places where a man would take off "Rücksack" and coat before going across.

On moving over certain ground you cannot help loosening larger or smaller stones. In such places do not follow directly behind him who precedes you, but a little to the side, so that when a stone comes leaping down it may fly *by* and not *against* your head or shins. Should you loosen a stone, call at once to those behind to look out, so that they may

jump aside as it comes bounding towards them. Stones thus sent rolling fly down with terrible force and inflict serious injury.

I spoke above of the treacherousness of grassy slopes. Should you have the misfortune to slip when crossing one, *turn as quickly as possible on your stomach;* you will then have your hands above you, trying, doubtless, to grasp the herbage or to dig your nails in the ground. Whether you succeed or not this will, at all events, have the effect of helping to keep your head uppermost. If you slide down on your back the chances are that you turn to one side or the other, and eventually go sliding on head foremost; then, of course, you are lost. Turn *directly* on your stomach, therefore, and grasping your pole as short as possible dash it with all your might into the earth; the iron point will probably hold, and so your downward progress is arrested; if it do hold firm, wait a moment. Do not be flurried; if you are, try to get calm. Do not be in a hurry, but collected, and very carefully get on your feet. At each step knock the edge of your shoe-sole well into the earth; tread it away, if possible, so as to have the smooth surface of the steep slope somewhat broken, and afford you thus some sort of footing however small. Only—I repeat it—be calm, and not in a hurry.

However thirsty you may be, never take snow in your mouth. The remedy is worse than the suffering you would alleviate, for it will make your drought the greater. Thirst, I know, is very torturing and difficult to bear; but it can be borne. If you have nothing else, take some butter on a small piece of

If in coming down steep rocks you put your pole before you in order to assist your descent—which occasionally you may be obliged to do—take heed before giving your whole weight to it, that the point be firmly planted. Where there is earth it can hardly fail to hold; but on rock look well that it do not slip. Do not place it at random, but *choose the spot* where you will fix the spike with which your pole is shod. You would make a fearful plunge were you to rely on it and it deceived you.

I do not wish to inspire you with a sense of danger except so much as will make you sufficiently cautious to prevent an accident. It would not be advisable at some hazardous passage to let your mind dwell on the peril: that would help to unnerve you. But, without dwelling on it, you must tell yourself it is a place where *it is your duty* to take every precaution.

Strangely enough, as some may think, accidents frequently happen at places where no mishap might reasonably be expected, in as much as far more perilous places had been previously got over in perfect safety. It may be accounted for in this wise. At a spot where the difficulty and danger are conspicuous, the hunter or the traveller is on his guard: he sees the peril in all its reality, and accordingly omits no precaution that his undertaking calls for. At less dangerous spots, or indeed sometimes where there is no danger at all, peril is not thought of, and the commonest precaution even is neglected. He walks on with a certain easy carelessness and want of attention, forgetting that more or less heed is always necessary; and thus the very facility of the passage induces an accident.

Do not be fool-hardy.

When out on the mountains, be it where it may, remember to set about descending in proper time. Though the sun be still high in the heavens, you must take into consideration the long way that is yet before you, and not leading over smooth ground, but where all is broken, steep and rugged, and requiring daylight to guide your steps. It is pleasant after a long climb to remain on the crest of the mountain; nevertheless break up in time; for though still light above, it is already getting dusk below. Should night come on you must remain where you are; for in the dark you cannot move a step.

In the huts where you will enter to pass a night hay is almost always to be found. This forms a good and warm bed. You have a second pair of worsted socks with you as well as a flannel shirt. If you were warm from climbing, change both on getting to your resting-place for the night; and when you lie down with your dry clothing on, you will find yourself as comfortable and snug in your bed as need be. If you wear a "Joppe," take it off and spread it over your shoulders instead of a counterpane. It is better and warmer thus than to keep it on. Heap the hay over your body, and you will soon be fast asleep.

In all that relates to your mountain expeditions follow the advice of your guides and of the people of the place. *Do not be headstrong.* Men who from childhood have been on the spot, who have grown up among the mountains and their phenomena, must surely know more about such matters than you do.

There is no courage in undertaking what they, from experience, warn you against attempting. *They* know *all* the risks: *you* have an imperfect notion of *some* of them. If you persist in spite of their remonstrances you are not brave, but pre-eminently stupid; and you will probably pay dearly for your stupidity. Should you insist on going, the men will go with you; for they would not desert you notwithstanding your folly. They will do their utmost, and serve you at their best.

If you are wise, you will listen also to the opinion of the dalesmen respecting weather, mode of accomplishing an undertaking, time of going, division of day, and necessary preparations. They can have no interest in deceiving you. Nor forget this: if *they* deem an ascent or a passage difficult, how much more so must it be for you—good climber though you be—who after all are but a novice when compared to them.

Show trust in the men who go with you: the gain from doing so will be yours. And not only in as much as they will arrange all for the best, but because this expressed confidence on your part will call forth a good, kindly feeling on theirs, which they will show by endless little attentions towards you, and proofs of good will. And should a moment come of imminent peril, you will have an opportunity of learning how devotedly they will do their duty and risk their lives for yours.

Of course it is an advantage to both parties, especially to you, if you can speak with them in their own language. Besides the greater sociability, you are a gainer by the many little arrangements you will be enabled to make, all contributing to your own comfort and convenience. When you have lived for

some days with your guides as your only companions, dependent on them for the fulfilment of your wants, and have seen how ready they are to serve you, and how attentive to your wishes, you cannot but feel that a bond of union has grown up between you. It would therefore be, I should think, a privation if the inability to converse with them kept you so apart as is always the case where there is no mutual interchange of thought

ocean without compass and without star. And should mists arise, what are you to do then? In reality I do not see what is gained by going alone; for if you do succeed, you have, after all, only accomplished that which you would have done better, more safely, and with less expenditure of time and strength, had you taken a guide.—I have been much on mountains; but the more I see of them the less inclined should I be to let any one who was dear to me venture there alone.

In the few remarks here given as guidance for him setting out for the first time on his mountain tour, it is hoped that nothing has been overlooked which might have proved serviceable. What the author has here told he has learned himself from experience. Every hint given he has himself tried, and the worth of each counsel has been tested repeatedly. Mountain life has been for years familiar to him; and he hopes that those who are about to taste its delights, may enjoy it as much as he has done.

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